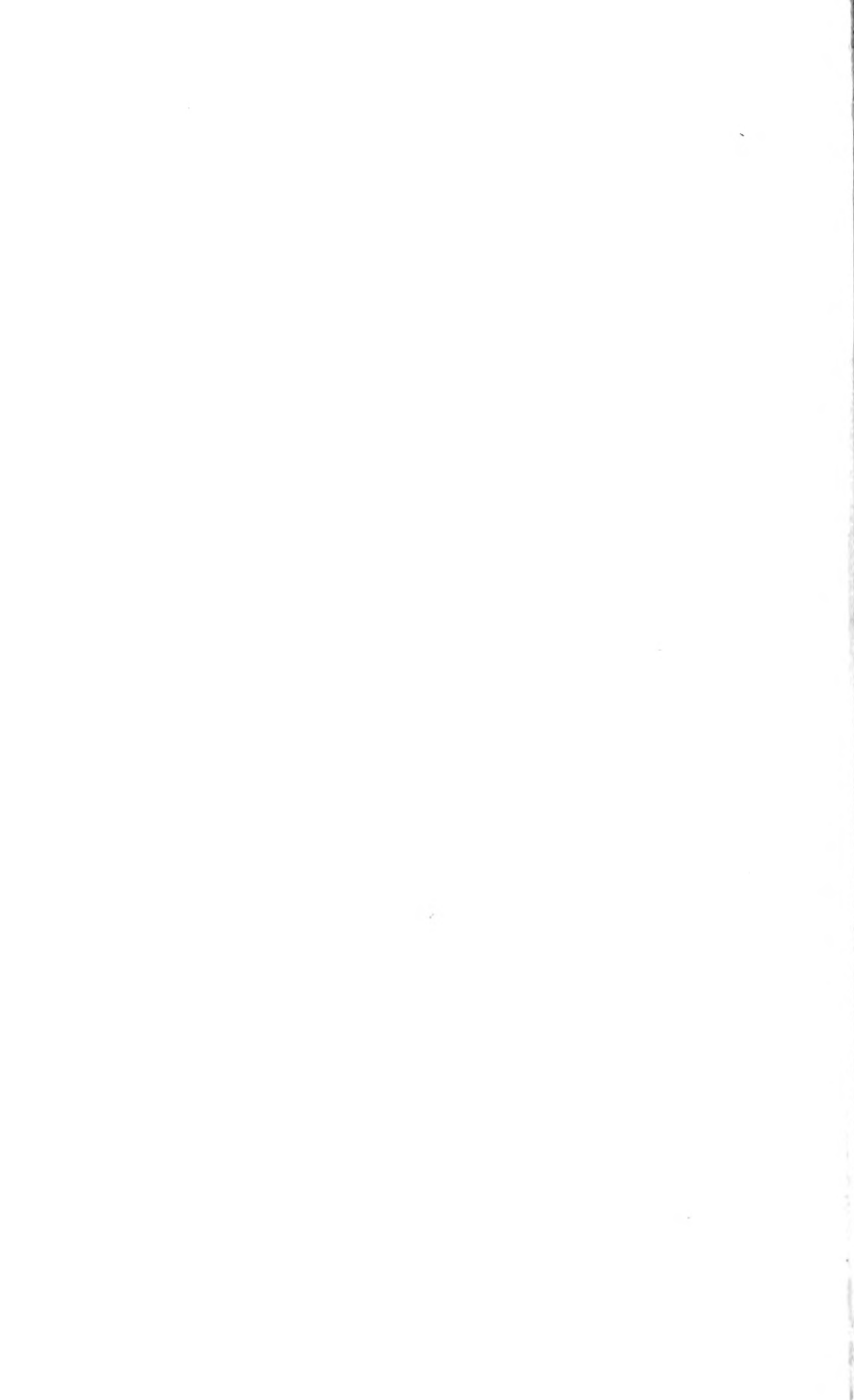


LAWRENCE

A P O L O G Y
F O R
D R. C L A R K E

415



A N *W. Bates ft.*
A P O L O G Y
 F O R
D^r C L A R K E.

C O N T A I N I N G

An ACCOUNT of the late Proceedings
 in *Convocation* upon his Writings concerning
 the TRINITY. Being a Collection of several
 Original Papers, some of which never before
 published.

V I Z.

1. The Complaint of the Lower-House. *June 2. 1714.*
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 Bishop of *London.* *July 5.*
10. The Resolution of the Upper-House. *July 5.*
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{ Never be-
fore pub-
lished.

*Published by the Author of the above-mentioned Letter
 to Dr Clarke.*

London, Printed for E. Bynleigh, in Amen-Corner. 1714.

Price Six-Pence.

TO THE
R E A D E R.

Dr Clarke, at the Conclusion of his Answer to the Author of Some Considerations &c. desired his Readers, that “ if he was Silent hereafter, it might be interpreted as a Declaration, that He saw no Reason to change his Sentiments; ” And declared, that He intended for the future to “ give no Answer to any thing that should be written, which, upon a careful Examination, He could not find to contain Arguments either in themselves really weighty, or at least not clearly answered already. ” And the like Intention He declared more fully afterwards to the Upper-House of Convocation.

It seems, Dr Clarke entertained Hopes, that This would have prevented any more Papers being published upon the present Subject ; unless some able and learned Man, would have thoroughly entered into the Merits of the Cause, and considered carefully All the Texts of Scripture, upon which alone the true Determination

P R E F A C E.

of every Question concerning any Doctrine of revealed Religion, must finally be founded.

But instead of this, it appeared on the contrary, that his Willingness to acquiesce in what he had already written, gave Occasion to the publishing of many Papers, by such Persons as thought they were at liberty to represent things in what Manner they pleased, without being contradicted.

The general Charge of the Lower-House of Convocation, sent up to my Lords the Bishops, June 2d, 1714, was (I observed) immediately printed, by unknown Hands, and industriously spread every where, without waiting for any of the Particulars, upon which That general Charge was founded.

Soon after, a Report was sent down into the Country, both in written and printed News-Papers, that Dr Clarke had Retracted what he had written concerning the Doctrine of the Trinity. Which Report gave many honest Men no small Uneasiness of Mind, notwithstanding the Vote which passed afterwards in the Lower-House, that there was no Truth in it.

*In a Paper, entitled The Weekly Packet, July 17, 1714, were publish'd the following Words : " Last Week a Conference was held
" between Mr Broughton Lecturer of St Andrew's Holbourn, and Dr Clarke Rector of St
" James's, upon the Subject of a late Book
" pub.*

P R E F A C E.

“ published by Dr *Clarke*, concerning the Ari-
“ an Heresy ; at which Conference were pre-
“ sent Seven Divines of the Church of *Eng-*
“ *land*, besides Laymen, and some of the Qua-
“ lity : And it was given against the Doctor.

In the next Weekly Packet, July 24, 1714,
were these Words : “ On *Wednesday* last ano-
“ ther Disputation was held between Dr *Clarke*
“ and Mr *Broughton* Lecturer of *St Andrew's*,
“ at the Bishop of *London's* Lodgings in *Somer-*
“ *set-house* ; at which were present his Lord-
“ ship, with several other Bishops and learned
“ Divines ; the latter still continuing to gain
“ Ground over his Adversary, about the Book
“ called *Scripture-Doctrine*, written by the
“ former.” *Of which Accounts, the One, I*
am informed, was a very false Representation ;
and that for the Latter, there never was gi-
ven so much as the least Ground.

In the same Month was published by Mr Stra-
han, a 2d Edition of a Book, entitled, Dr
Clarke's Manner of Subscribing &c. With a
New Postscript, inquiring whether there be Any
Common Prayer or Sacraments in his Parish.

At the same time was set forth a Book by Mr
Potter of Immanuel College in Cambridge, enti-
tled, A Defence of Christ's Divinity, against
Dr Clarke. Which seemed a very unfair Title ;
when neither had Dr Clarke ever opposed what
the Scripture declares concerning the Divinity of
Christ ;

P R E F A C E.

Christ ; neither did Mr Potter's Book contain any Examination of the Arguments Dr Clarke alleged from Scripture in favour of his Opinion in that Matter.

Before the End of the same Month, was published, by an unknown Hand, the Paper laid by Dr Clarke before the Upper-House of Convocation ; without any of the Circumstances, by which (I found afterwards) that Paper was explained ; without the Bishops Resolution consequent thereupon ; and without the Vote of the Lower-House, which followed upon That Resolution.

*In a Book, entituled The Political State of Great-Britain, for the Month of June, 1714, were published the following Words : “ A few Days after, [after the Lower house Extract was sent up,] “ Dr Clarke thought fit to make “ a Submission to the Upper-House ; and to “ deliver to their Lordships a Paper, where- “ in he PROMISED neither to write nor “ preach any more upon those abstruse Points. “ Whereby an End was put to that portentous Affair. And, Oh, that All Divines “ would be as wise—— ; and Sacrifice their “ private Opinions to the Peace and Unity “ of the Church.” This Representation of the Matter, appear'd very much to Dr Clarke's Disadvantage : And 'tis strange to observe, how the Author of that Book [though, I suppose, not a Papist, yet] seems in earnest to think it a
laudable*

P R E F A C E.

laudable and Christian Part, for a Man to sacrifice his private Opinions to the Peace and Unity of the Church ; that is, to have NO Regard at all to Truth in Matters of Religion, but only to a seeming Agreement or Uniformity in Opinions.

In the Political State of Great-Britain for the Month of July, 1714, was again published the Paper laid by Dr Clarke before the Upper-House ; without the principal Circumstances, by which, it since appears, That Paper was explained.

September 3d, 1714, was published a Book, entituled, “ The Equality of the Son “ and Holy Ghost with the Father ; To which “ is subjoined a Confutation of Dr Clarke’s “ Scripture-doctrine of the Trinity, out of “ his own previous Writings.

In the Month of October, 1714, was published a Book, written by Mr Welchman, entituled, Dr Clarke’s Scripture-Doctrine examined.

The same Month, in a Book entituled, The History of the First and Second Session of the last Parliament, page 21, were published the following Words ; “ The Upper-House of Convocation being made sensible, that he had “ made a Sacrifice of his private Opinions to “ the Peace and Unity of the Church ; and “ that by this Prudent and Christian Behaviour “ our &c.

About

P R E F A C E.

About the same Time, came out several Other Accounts of the Proceedings of the Convocation relating to this Matter : Most of which seemed to represent Dr Clarke as having made such Compliances, as could not but be a great Discouragement to All who placed their Religion in a free and impartial Study of the Scriptures.

These Things raised such Uneasiness in the Minds of many honest and well-disposed Persons, as gave Occasion to the Writing of That Letter to Dr Clarke, which is published in the following Papers, N^o 7. By Means of which Letter, I obtained a Copy of the Papers, N^o 5 and N^o 9: The publishing of which, may ('tis hoped) be a Means of prevailing with Dr Clarke, to give the World, some Time or other, a still more particular Account of this whole Affair.

An APOLOGY for Dr Clarke: Containing an Account of the late Proceedings in Convocation upon his Writings concerning the Trinity. Being a Collection of several Original Papers, some of which never before Published.

N^o I.

The Complaint of the Lower-House,
June 2. 1714.

To His Grace the Lord Archbishop of Canterbury, and the Lords the Bishops of the Province of Canterbury in Convocation assembled. The Clergy of the Lower-House of Convocation humbly Represent,

THAT a Book hath of late been published and dispersed throughout this Province, Intituled, *The Scripture-Doctrines of the*
B
Trinity,

Trinity. In Three Parts. Wherein all the Texts in the New Testament relating to that Doctrine, and the Principal Passages in the Liturgy of the Church of England, are collected, compared, and examined. By Samuel Clarke, D. D. Rector of St James's Westminster, and Chaplain in Ordinary to Her Majesty : And several Defenses thereof, by the same Author. Which Book and Defenses do, in our Opinion, contain Assertions contrary to the Catholick Faith, as received and declared by this Reformed Church of England, concerning Three Persons of One Substance, Power and Eternity, in the Unity of the Godhead : And tending moreover to perplex the Minds of Men in the Solemn Acts of Worship, as directed by our Established Liturgy, to the great Grief and Scandal of pious and sober-minded Christians.

And whereas there are diverse Passages in the Book of Common-Prayer,

Prayer, and in the Thirty-nine Articles, which are directly opposed to such Heretical Assertions, We do further represent to your Lordships, That even these Passages have by the said Author been wrested with such Subtlety, as may both teach and tempt the Unstable and Insincere to comply with the Laws, which require them to declare their unfeigned Assent and Consent to the said Book of Common-Prayer, and to subscribe to the said Articles, and nevertheless to retain and propagate the very Errours, which are most inconsistent with such their Declaration and Subscription.

It is with the utmost Concern that we behold these daring and dangerous Attempts, to subvert our Common Faith, to corrupt the Christian Worship, and to defeat the Church's main End in *agreeing upon her Articles*

cks; namely, The avoiding of Diversity of Opinions, and the establishing of Consent touching True Religion.

And We cannot therefore but think our selves bound, in Duty to God and his Church, in Discharge of the weighty Trust reposed in Us as Members of this Synod, and in Charity to the Souls committed to our Care, most earnestly to beseech your Lordships to take the Premises into your Serious and Godly Consideration; Assuring your Lordships of our most Dutiful and Ready Concurrence in any proper Methods, which may effectually put a Stop to this growing Mischief, and remove from our selves the Reproach, which our Silence on so important an Occasion might justly bring upon Us.

T H E

. N^o 2.

THE
ANSWER
OF THE
BISHOPS.

June 4th, 1714.

THE Bishops highly approve the Zeal of the Lower-House for the Preservation of the Catholick Faith, expressed in their Representation laid before this House the last Session ; wherein they declare their Concern for the great Scandal given to Pious and Sober-minded Christians, by some Books lately published

lished by 'Dr Clarke, and their Apprehension of the Mischiefs and dangerous Consequences that may ensue thereupon. The Bishops think the Lower-House had just Reason for such their Complaint, and will take it into their Consideration what is proper to do on this Occasion.



Their

N^o 3.

*Their MESSAGE to the
Lower-House, directing an
Extract of Particulars out of
the Books complain'd of.*

June 12. 1714

THE Bishops having taken in-
to their Con^deration what is
proper to be done in relation to the
Book, and several Defenses thereof,
complained of by the Lower-House
on the 2d of this Instant *June*, do
think it proper that (for the clearer
Proceeding of the Convocation in this
Matter) an *Extract* should be made
of those Passages in the said Books,
which

which give greatest Offense and are most liable to Censure. And they do recommend it to the Lower-House, that they would with all convenient Speed prepare such an *Extract* and lay it before this House, together with their Observations thereupon.



The

June 22, 1714.

THE Lower-House, in pursuance of what your Lordships were pleased to recommend to them in your Paper of the 12th Instant, have extracted some Passages out of *Dr Clarke's Scripture-Doctrine of the Trinity*, and the *Defences* thereof, and have disposed the *Extract* they have made under the following Heads, with a distinct Regard to the several

Matters of Complaint, contain'd in their late Representation.

I. Assertions contrary to the Catholick Faith, as received and declared by this Reformed Church of *England*, concerning Three Persons of One Substance, Power and Eternity, in the Unity of the Godhead.

Scripture-Doctrine of the Trinity, pag. 165. lin. 2.

“ If it [*i. e.* the Word, ὁμοούσιον,
 “ which we translate of *One Substance*
 “ with the Father] be understood to
 “ signify ——— *One Individual Sub-*
 “ stance, this will be properly —
 “ *One Subsistence, or One Person only.*

Letter to Dr Wells, pag. 47. l. 10.

“ Now this, I say, [*viz.* *That in*
 “ *the Godhead there are Three Persons*
 “ *of the same Divine Individual Es-*
 “ *sence*] is an express Contradiction in
 “ the very Terms.

Answer

Answer to the Author of some Considerations, p. 224. l. 12.

“ If the Father, the Son, and the
“ Holy Spirit, be conceived to be
“ All but *One Individual Being* ; it
“ follows of necessity, that the Son
“ and Holy Spirit have *no Being at*
“ *all*.

Ibid. pag. 289. lin. 8.

“ That *Two Persons* should be *One*
“ *Being*, is (I think) a manifest Con-
“ tradiction.

Ibid. pag. 297. lin. 4.

“ This [*viz. That the Father and*
“ *Son are Both but One and the Same*
“ *Individual Being*] I think, is an ex-
“ press Contradiction.

N. B. That the Words *Essence*,
Being, and *Substance*, are used by this
Author as equivalent Terms, *vid.*
Scripture-Doctrine, pag. 243. lin. 1

and 9. Pag. 270 § XII. lin. 2. Pag. 272. lin. 2. Pag. 289 § XIX. lin. 2. Pag. 349 § XL. lin. 2. Pag. 350 § XLI. lin. 2. Pag. 372. § LI. lin. 3. Pag. 373. lin. 19.

Answer to the Author of some Considerations, p. 229. l. 9.

Scripture-Doctrine, p. 429. l. 10.

“ There are not— Three Eternal
“ Persons.

Ibid. lin. 17. “ There are not—
“ Three Uncreated Persons.

Ibid. lin. penult. “ There are not
“ —Three Almighty Persons.

II. Passages tending to perplex the Minds of Men in the Solemn Acts of Worship, as directed by our Established Liturgy.

All the Passages before-cited have, in Our Opinion, this Tendency : More particularly those whereby the
Author

Author pretends to explain some Expressions in the *Nicene* and *Athanasian* Creeds, which are Parts of our Divine Service.

Of the like Tendency are his Comments [*Scripture-Doctrine*, Part III. Chap. II. pag. 415, &c.] upon divers other Expressions in the said Creeds, in the Doxology, Litany, Collects, and other Offices of Devotion. In which the Church manifestly intends the Worship of the Trinity in Unity, and ascribes one and the same Glory to the Three Persons, without any Difference or Inequality.

But the most Offensive Passage under this Head, seems to be in pag. 476 of the said Book: Where having first connected the proper Preface for *Trinity Sunday* with the Words, O Lord [*Holy Father*] Almighty

mighty, Everlasting God, without taking notice that the Words [*Holy Father*] are expressly order'd to be omitted on that Day ; He afterwards asserts, that the first, obvious, natural and grammatical Sound of the whole Sentence, is, that the *Person of the Father* is not *One Only Person*, but *Three Persons*. Which Proceeding of this Author, is not only a manifest and gross Misrepresentation of this particular Form of Devotion, but tendeth greatly to perplex the Minds of Men in the Use of it, by insinuating, that whilst they are here acknowledging the *One God* to be *Not One Only Person*, but *Three Persons* in One Substance, they are all the while addressing themselves to the *Person of the Father* singly, and absurdly declaring *Him* to be *Not One Only Person*, but *Three Persons*.

III. Passages in the Liturgy and XXXIX Articles, wrested by Dr *Clarke* in such Manner as is complain'd of in the Representation.

For these we refer to the whole Second Chapter of Part III of the *Scripture Doctrine of the Trinity*, compar'd with Page 24 and 25 of the *Introduction*. In the said Second Chapter, He explains many Passages in the Liturgy and Articles, in a Sense directly contrary to the *known* Sense of the Church; and in the Introduction He desires it may be observed, that he gives his Assent to the Forms by Law appointed, in That Sense Only, wherein He himself hath explained them.

The Lower-House are perswaded, the foregoing Extract does fully support their Representation.

But moreover we beg leave to observe,

observe, that the Offence given by the Books complain'd of, seems to Us to arise not only from such particular Parts and Passages thereof as are before-cited, but from the general Drift and Design of the whole; the said Books, in our Opinion, tending to nothing less, than to substitute the Author's private Conceits, and arbitrary Interpretations of Scripture, in the Room of those Catholic Doctrines, which the Church professes and maintains, as warranted both by Scripture and Antiquity.

Exhib. 23. Junii. 1714.

Job. London Commissar.

A C O.

N^o 5.

A
C O P Y

O F

D^r *Clarke's* R E P L Y
to the foregoing EXTRACT.

*TO the most Reverend Father in God
Thomas Lord Arch-Bishop of Can-
terbury, President of the Convoca-
tion of the Province of Canterbury;
and the Right Reverend the Lords
the Bishops of the said Province in
Convocation assembled.*

May it please your Grace and your Lordships.

IN reply to the Particulars sent up to
your Lordships the 23^d Instant by the
Lower House, for support of their
General Charge against *Dr Clarke*; it
is humbly represented to your Lordships,
D first

first in general, that though there are more than 900 *Texts of the New Testament* cited and explained by him in the *First Part* of his *Scripture-Doctrine of the Trinity*; of which the most considerable are again examined at large, in the *Defenses* of the said Book; so as to be (in his humble Opinion) a sufficient Foundation of the Inferences drawn from them: Yet it is not alledged, that *Any One of these Texts* has been misinterpreted or misapplied by him.

And though, in the *Second Part* of the said *Scripture-Doctrine*, he has deduced distinctly in *Fifty-five Propositions*, the Doctrine which (in his humble Opinion) seemed by necessary Consequence to follow from the fore-cited Texts; yet it is not alledged, that *Any One of those Propositions*, wherein his whole Doctrine is distinctly expressed, is false or erroneous.

But the Particulars are wholly founded upon his Explanations of some *Metaphysical Words not found in Scripture*; concerning the Sense of which Words, it must be confessed that Learned Men have been of various Opinions. And if it shall appear, that *Dr Clarke* has explained those Terms no otherwise, than very Many of the *Antient Fathers of the Church*, and of our most eminent English Divines, have done before him;

him; it is humbly hoped that your Lordships will not judge such Explication to be worthy of Censure.

The *First* Head, is an Extract of *Affertions*, complained of as being *contrary to the Catholick Faith as received and declared by this Reformed Church of England, concerning Three Persons of One Substance, Power and Eternity, in the Unity of the Godhead.*

Your Lordships will here be pleased to observe, that, in a Book of above 500 Pages, the only thing complained of under this Head, is the Manner of Translating some Clauses of the *Athanasian Creed*; and a Part of One other single Sentence relating to the *Nicene*. In which Passages if there *should* happen to be found any thing erroneous, yet 'tis hoped your Lordships great Candour and Goodness would make a favourable Allowance for any such Mistake in so large a Book. But whether the Passages here extracted, do contain any thing erroneous, or not; is humbly submitted to your Lordships Judgment, upon each of the Particulars.

The First is as follows. *Script. Doct. of the Trin. pag. 465, lxx. 2.* “ If it [viz. “ the word *ὑποστάσις*, which We translate, of “ *One Substance* with the Father,] be understood

“ derstood to signify——*One INDIVIDUAL*
 “ *Substance*, This will be properly——
 “ *One Subsistence*, or *One Person* only.

That *One INDIVIDUAL Substance*, is the same as *One Subsistence*, is as Self-evident as any Proposition can be, whose Terms are identical.

Your Lordships will therefore observe, that, what is here complained of as contrary to the Catholick Faith, is the *denying* the word *ὑποστάσις* to signify, of *One INDIVIDUAL Substance* with the Father: Whereas our Church translates it only, of *ONE Substance* with the Father. Now the English word, *One*, being ambiguous; and equally capable of being understood to mean *One in Number*, or *One in Kind*; tis humbly conceived, the Sence of the Church should not be judged of from the *English* word, which *is ambiguous*; but from the *original Greek* word, which *is not ambiguous*. For in all *profane* Authors, tis agreed, the word *ὑποστάσις* always signifies, of *One Substance in Kind*; not, of *One Substance in Number*: And 'tis humbly submitted to your Lordships Judgment, whether any *Orthodox Ecclesiastical* Writer ever departed from the received Sence of it, to express the *Latter* Notion, which they did not want Other proper words for.

The

The Council of Nice in particular, in Their Creed, by affirming the Son to be, not *ὡς αὖ τῷ πατρὶ* the Substance of the Father, but *ἐκ τῆς οὐσίας τῷ πατρὶ* FROM the Substance of the Father; seem evidently to declare, that by the word *οὐσίαν* they did not mean, of One INDIVIDUAL Substance, or One Substance in NUMBER. What They themselves professed they did mean by it, is thus recorded by Eusebius: Upon the Debate (saith he) it was agreed, that by the words, “ of One “ Substance with the “ Father”, should be intended to be asserted This only, that there is no Similitude between the Son of God and the Creatures made by him; but that he is in all things likened unto his Father only, who begat him; and that he is not from any other Subsistence or Substance, but from his Father. The same appears from those other words in their Creed; *θεὸν ἐκ θεοῦ, ὅς ἐστι ἐκ φωτός*, God of God, † Light of Light: Which Similitude, Justin Martyr in his Dialogue with Trypho, long before the Coun-

Εξισταζούσης ὁ λόγος ὁ συ-
 ἰσταται, — — πατρὸς αὐτοῦ
 εἶναι τῷ πατρὶ τὸ ἐκείνου,
 τὸ ἀνδρώειον ἐμμετρῶς πρὸς
 τὸ γυναικῆ καὶ σώματι τῷ υἱοῦ
 τοῦ θεοῦ ἐκείνου· μὴ δὲ τὸ
 παῖδι πρὸς γεγεννημένῳ κατὰ
 πάντα τρόπον ἀσχετῶσαι, ὅτι
 μὴ εἶναι ἐξ ἐτέρου πρὸς ὑπο-
 στάσεως ἢ ὁμοίας, ἀλλ' ἐκ τοῦ
 πατρὸς ἑστῆαι. ad Græc. a-
 jud. Nov. lib. 1, & apud The-
 oclorit. lib. 1.

† Nec, ullus dubito, quin Pa-
 tres Nicæni hunc pravo [Sabel-
 lano] conceptui doctrinæ de

cil

Filii τῷ ὁμοσίῳ occurrere voluerint; cum, postquam dixerant, *Filium d. Patris Substantiā genitum esse*, mox addunt, *Deum de Deo, Lumen de Lumine*. Nam his verbis significant, Filium Dei ita genitum esse ex Deo Patre Deum de Deo, quemadmodum Lumen ex Lumine *ALTERO* accenditur. *Basil. Defens. Sess. 1, cap. 1, § 12.*

cil of *Nice*, very largely and distinctly explains; showing thereby, that it was the Sense of the Church in His Time, that the *Son* was derived from the *Father*, as *One Fire* is

lighted from Another; in opposition to Those, who compared him to the *Light* or *Splendor* of the *Sun*, which has no distinct *Subsistence* of its own. Your Lordships will also observe, that the Writers of the Fourth and following Centuries, constantly use the word *ἑνότης*, in opposition either to *πυρρῶς* or *μονῶς*; which latter word properly signifies, of *One INDIVIDUAL Substance*, or *One Substance in NUMBER*. The Council of *Chalcedon*, in Their Creed, have These words; *ὁμοῦσιν τῷ πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοῦσιν ἡμῖν κατὰ τὴν ἀνθρωπότητα*, *Consubstantial to his Father according to his Godhead, and Consubstantial to Us according to his Mankind*: Which shows evidently, that That Council did not understand *ὁμοῦς* to signify, of *One INDIVIDUAL Substance*, or *One Substance in NUMBER*. St *Basil*, Epist. 300, thus explains the word; *αὐτὴ δὲ ἡ φωνὴ καὶ τὸ τῆς Σαββαλίου κακὸν ἐπανορθῶται* — *καὶ γὰρ αὐτὸ πῆ ἐστιν ἐκ τοῦ ὁμοῦσιν, ἀλλ' ἑτέρον ἐπὶ τῷ*. This very word corrects

rects the false Notion of Sabellius ; for One thing is not consubstantial to itself, but One thing is consubstantial to Another. Nor ('tis humbly presumed) can any passage be alleged out of any Orthodox Ecclesiastical Writer, wherein the word is used in any other Sense. So that it is in your Lordships Judgment, whether That which This Complaint supposes to be the Catholick Faith, be not, on the contrary, plainly contradicted by the Council of Nice and Other following Councils ; and the Doctrine which is complained of under this Head, be not clearly asserted by those Councils.

Among *Modern* eminent Writers, 'tis known that Dr *Sherlock* in his Books concerning the Trinity ; Bp *Ball* in his *Defensio Fidei Nicene*, Sect. 2, cap. 1, § 12 ; and Dr *Cukeworth* in his *Intellectual System*, pag. 604, &c. do very largely and with great Learning show, that the *Ancient Writers of the Church* did All understand the word *iusus* in This sense ; And declare *Themselves* of the same Opinion.

Lastly, 'tis humbly submitted to your Lordships Judgment, whether the words, of One INDIVIDUAL Substance with the Father, be not the Very Notion of Sabellus ; and consequently cannot be the Catholick Faith. Neither ('tis humbly presumed) does
the

the Church of England any where affirm the Son to be of One *INDIVIDUAL Substance* with the Father: The words, [*of One Substance,*] in the First of the 39 Articles, and where else it is used, being evidently intended as a Translation of the word *οὐοόσι*.

The following Passages under this Head, extracted out of the *Defenses of the Scripture-doctrine of the Trinity*; being all founded upon the Use of the same word, *Individual*: 'Tis humbly hoped, your Lordships will not judge them worthy of Censure; if what has been above said concerning the true Signification of the word *οὐοόσι*, be not found to be erroneous.

The remaining Passages under the same Head, extracted out of the *Scripture-doctrine of the Trinity*, pag. 429, [*viz. There are not——Three Eternal Persons: There are not——Three Uncreated Persons: There are not——Three Almighty Persons;*] your Lordships will be pleased to observe, are not *Affertions* of the Author, but the words of the *Athanasian Creed itself*, as 'tis humbly conceived, they ought to be translated. For, the Adjectives, which in the vulgar English Version are ambiguous, [*Three Eternal, Three Uncreated, Three Almighty,*] are, in the Greek or Latin Original, without Ambiguity, [*τρεῖς αἰώνιοι, tres æterni,*

æterni, *Three eternal Persons* ; τρεῖς αἰῶνες,
 tres increati, *Three uncreated Persons* ; τρεῖς
 παντοδύναμοι, *Three Almighty Persons* ;] the Masculine Adjective
 alone, when used without any Substantive
 adjoined, always signifying *Persons* : As
 is shown at large in the Comment on *Mat.*
19, 17, in the Defense of the Scripture-
Doctrine. And whereas the words [*THERE*
are not,] are here put instead of the
 vulgar Rendring [*THEY are not* ;] 'tis
 humbly conceived that This is the truer
 Translation, for the following Reasons.
 1st, Because in the very next Clause, even
 in the *vulgar* Translation, the very same
 words are so rendred, *THERE are not,*
 [not, *THEY are not,*] *Three Incomprehen-*
sibles. And 2^{dly}, because in this Rendring,
 [*THERE are not Three Almighty Persons,*
but One Almighty Person,] the seeming Con-
 tradiction is more easily removed, by distin-
 guishing the Signification of the word *Al-*
mighty ; than in that other Rendring,
 [*THEY are not Three——but One——* ;]
 which, without such Distinction, might
 be thought to favour *Sabellianism.* And that
 there is just ground for distinguishing the
 Signification of the word *Almighty*, in or-
 der *so* to remove the *seeming Contradiction* ;
 appears from hence, that in this very Creed,

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the

the words [*Three Almighty*] are (in the Greek Copy of Henry Stephens,) not τρεῖς παντοκράτες, *Three Supreme over All*; but only παντοδύναμις, *all-powerful*: Whereas in the following words, [*Sitteth on the right Hand of the Father, God Almighty,*] it is παντοκράτης, *Supreme over All*.

Under the *Second Head*, Complaint is made to your Lordships, that All Dr Clarke's Comments upon the Liturgy, (*Part III. ch. 2.*) tend to PERPLEX the Minds of Men in the solemn Acts of Worship, as directed by our established Liturgy.

How and in what particular manner they tend to Perplex Mens Minds, is not said. In Reply to the general Charge therefore, 'tis humbly represented to your Lordships, that the whole and only Design of these Comments, instead of introducing *Perplexity and Confusion*, was, on the contrary, to assist Men to frame in their Minds such *Distinct* Notions in their Acts of Religious Worship, as ('tis humbly conceived) the *Texts of Scripture* cited in the *First Part of the Scripture-Doctrine*, and the *Passages of the Liturgy* in the *first Chapter of the Third Part*, do clearly furnish them with. Whether the aforesaid Comments do really and in effect promote That sincere Endeavour and

Design

Design, or (on the contrary) introduce Perplexity and Confusion ; is humbly submitted to your Lordships Judgment.

The *Reason* and *Ground* of the aforesaid Charge, is suggested to be, that the Church *ascribes One and the same Glory to the Three Persons, without any Difference or Inequality.* But though the proper Preface for *Trinity-Sunday*, does indeed suppose the Glory of the Three Persons to be the same, without any Difference or Inequality, with regard to the Notion of *One Substance* mentioned in that Preface ; yet 'tis humbly conceived, that from the *Texts of Scripture* cited in the *First Part of the Scripture-Doctrine*, (wherein the Acknowledgment of *Christ as Lord*, is declared to be *To the Glory of God the Father*;) and from the numerous Passages of the *Ancient Fathers* and most eminent *Modern*

* Bishop Pearson, Bishop Bull, &c.

It is to be observed (saith the learned Bishop Bull, in his Discourse concerning the Existence and Nature of Angels,) *that in the Clementine Liturgy, (so called,) which is by the Learned on all hands confessed to be very Ancient, and to contain the Order of Worship observed in the Eastern Churches before the Times of Constantinople; ——— all the*

Divines, in the Second Part of that Book, (wherein those Writers clearly maintain the Supreme Honour of God the Father ;) and from the very many Places of the Liturgy, cited in the first Chapter of
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Prayers are directed to GOD, in the Name of HIS SON Jesus Christ; as they are, God is praised, [this evidently shows how the Learned Bishop thought it desirable they should be,] in our Liturgy.

the *Third Part* of the said Book, (wherein the Son and Holy Ghost are expressly declared to be honoured, as being *most High*

in the Glory of God the Father; and the proper Authority and Offices of each of the Three Persons are distinctly set forth :) from these Grounds, 'tis humbly conceived, it may justly be collected, that it never was the Doctrine or Practice, either of the Catholick Church, or of the Church of *England* in particular, to ascribe *in all respects One and the same Glory, Honour and Worship, TO the Three Persons, without any Difference or Inequality*; and so exclude all real Subordination of the Second and Third Person to the First.

But the most offensive Passage under this Head, is said to be in pag. 476 of the same Book; "where having first connected the
 " Proper Preface for Trinity-Sunday, with
 " the Words (O Lord, [Holy Father] Al-
 " mighty Everlasting God,) without taking
 " notice that the Words [Holy Father] are
 " expressly ordered to be omitted on That
 " Day; he afterwards asserts, that the first
 " obvious, natural, and grammatical Sound of
 " the whole Sentence, is, that the Person of
 " the

“ the Father is not One only Person, but
 “ Three Persons. Which Proceeding of this
 “ Author, is not only a manifest and gross
 “ Misrepresentation of this particular Form
 “ of Devotion ; but tendeth greatly to perplex
 “ the Minds of Men in the Use of it, by in-
 “ sinuating that whilst they are here acknow-
 “ ledging the One God to be not One only Per-
 “ son, but Three Persons in One Substance,
 “ they are all the while addressing them-
 “ selves to the Person of the Father singly,
 “ and absurdly declaring him to be, not
 “ One only Person, but Three Persons. ” In
 reply to which, ’tis humbly offered to your
 Lordships Consideration, that the Words
 [*Holy Father*] in the Passage here referred
 to of the *Scripture-Doctrine of the Trinity*,
 are included in Brackets, to signify they were
 to be omitted, though the Rubrick directing
 them to be so omitted, was purely through
 inadvertency not added in the Margin.
 And the Difficulty which *Dr Clarke* repre-
 sents, in understanding That Preface ; does
 not arise from hence, that He suppo-
 ses the Words [*Holy Father*] to be still ex-
 pressed, notwithstanding the Direction for
 their being omitted ; (which is what the
 Complaint suggests :) but from This, that
 the Other Words, *O Lord, Almighty ever-*
lasting God, and Who art, being All no less
 personal, than the Words [*Holy Father*]
 which

which are ordered to be omitted ; they do still, notwithstanding that Omission, continue as necessarily to signify *God the Father*, as if the Words [*Holy Father*] had not been omitted. For he humbly thinks it cannot be conceived, that the Words [*Almighty—God,*] which in the *Scripture*,

and in all the *Ancient*

† See Bishop Pearson on the Creed, Pag. 41, Edit. 4th.

* Stretch on the right Hand of the Father, God Almighty.

† *Fathers*; and in the *Apostles Creed*; and in

* the *Athanasian Creed* it self; and in this

General Preface, as it is ordered usually to be read, are declared to signify *God the Father*; though, one day in the Year, by reason of the omission of the preceding word [*Holy Father,*] lose their constant Signification.

'Tis manifest the Church of *Rome*, from which this Preface was taken, understands these words, [*Almighty everlasting God, who art &c.*] to signify the *Person of the Father* upon *Trinity-Sunday*, no less than at other times.

As appears from the whole Construction of this Preface in the *Roman Missal*, and particularly from their not omitting the word [*Father*] upon *Trinity-Sunday*. The

Words, as *They* use them, are these :

“ [*Domine Sancte, Pater Omnipotens, æter-*

“ *ne Deus: Qui, cum unigenito Filio tuo*

“ *& Spiritu sancto, Unus es Deus, unus*

“ *es Dominus; non in unius singularitate*

“ *Personæ,*

“ Personæ, sed in unius Trinitatis substan-
 “ tiæ: Quod enim de tuâ gloriâ, revelante te,
 “ credimus; hoc de filio tuo, hoc de Spiritu
 “ Sancto, sine differentiâ discretionis senti-
 “ mus.] The Construction of which words
 evidently shows, that the Difficulty obser-
 ved by *Dr Clarke* in the Passage complained
 of to your Lordships, does not depend on
 the insertion or omission of the words [*Holy Father* ;] and that it is not so easy to
 be removed by any other Explication, as
 by that which is offered in the words next
 following the Passage here complained of.

Under the *Third Head*, Complaint is
 made to your Lordships, that *Dr Clarke*, in
 the whole 2d Chapter of the *Third Part* of
 His Scripture-doctrine, has explained many
 Passages in the Liturgy and Articles, in a
 Sense directly contrary to the KNOWN Sense
 of the Church.

The Sense in which the said Passages are
 there explained, 'tis humbly conceived, is
 fully shown, in the First Part of the Scrip-
 ture-doctrine, to be the Plain Sense of
 Scripture; and, in the second Part, to be
 the Sense of *Many* (and those the *most An-*
cient) *Fathers* of the Church; and in the
 First Chapter of the *Third Part*, to be the
 express Sense of numerous plain Passages in
 the

the *Liturgy*; and the Only Sense wherein (in his humble Opinion) all These can clearly be reconciled to each other. In what *Other* place or places, That Rule, which in the Complaint is called *the KNOWN Sense of the Church*, is to be found; your Lordships will observe, is not said.

It is further complained, that Dr Clarke in his *Introduction*, pag. 24 and 25, desires it may be observed, that he gives his Assent to the Forms by Law appointed, in that Sense only, wherein He himself hath explained them. And it is humbly left in your Lordships Judgment, whether any sincere Man can or ought to assent to any thing in any other Sense, than in that which appears to Him (according to the best of his Understanding) to be the only consistent Sense, in which the several Parts can be reconciled with the Scriptures and with one another.

The Lower House are perswaded, the foregoing Extract does fully support their Representation. But your Lordships will be pleased to observe, that they have not so much as attempted to make good the severest part of it, by declaring any of Dr Clarks Assertions to be *Heretical*.

The lower House conclude with observing

ving, that the Offense given by the Books complained of, seems to them to arise not only from such particular Parts and Passages thereof, as are before-cited; but from the general Drift and Design of the Whole. But 'tis humbly hoped, your Lordships will be of Opinion, that No Whole can have any other Drift or Design, than what ariseth from the Particulars the Whole is composed of.

And whereas it is alledged that the said Books tend to nothing less, than to substitute the Authors private Conceits and arbitrary Interpretations of Scripture, in the room of those Catholick Doctrines which the Church professes and maintains as warranted both by Scripture and Antiquity: 'Tis confessed, the said Books do indeed contain the Authors own Opinions: Otherwise he would be a very unfair Writer. But that His Interpretations are Arbitrary, and His Opinions in any part contrary to the Doctrine of Scripture or of the Catholick Church, 'tis humbly hoped will not be your Lordships Judgment, upon a Distinct Examination of the several Particulars.

Upon the Whole; 'tis with great Submission represented to your Lordships, that the Author of the Books complained of,

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has

has made it the constant Endeavour of His Life to promote the Knowledge and Glory of God, and the Interest of the Christian Religion, by all His Actions and Writings: And therefore 'tis humbly hoped, the Author will not be thought capable of having had any other Design in the Books now complained of. To understand rightly the Scripture-Doctrine, in a Subject of so great Difficulty; he was humbly of Opinion, that the Method most proper in it self, as well as most agreeable to the Principles of the *Reformation*, was to collect all the Texts of the New Testament relating to that Matter, which are in Number more than 900; and from those Texts, ranged under proper Heads, to deduce the whole Doctrine in general Propositions, compared with the Opinions of the Ancient Fathers of the Church, and of Modern Learned Divines. And considering, that in the Liturgy and Articles of the Church of *England*, a very great Number of Passages appeared to Him very clear and express for That which he took to be the Doctrine of the Scriptures; and that it could not *become* him to suppose, that the Doctrines delivered in the said Liturgy and Articles contradicted each other or the Scriptures; to make his Work the more
 useful,

useful, he was encouraged to attempt such an Explication of all those Passages, as he thought would best show how they might be understood consistently both with Themselves and with the Scriptures. In a Work of which Nature, the Divine Authority of the Inspired Books required, that the Expressions *taken from Scripture* should be made

the * *Measure* of interpreting such as were *not taken from Scripture*; And not on the contrary. If therefore he has sometimes not taken Words in the most obvious Sense of them; since 'tis no more than what is allowed in explaining all Books, even *† the Scriptures themselves*, in order to remove seeming Contradictions; nothing

but what has been practised with universal Approbation in explaining *Other Doctrines* of the Church, even Articles of the *Creed itself*: whether, in the *present* case, it deserves Censure, is most humbly submitted to your Lordships Justice and Goodness;

* I observe, saith Bp Pearson, that whatsoever is delivered in the Creed, we therefore believe because it is contained in the Scriptures: and consequently must so believe it, as it is contained there. Whence All this Exposition of the Whole, is nothing else but an Illustration and Proof of every particular part of the Creed by such Scriptures as deliver the same, according to the True Interpretation of them. —

† As in reconciling St Paul and St James, when the One affirms, that a Man is justified by Faith only; and the Other, that he is not justified by Faith only.

whose known Wisdom and Temper, as well as great Learning and Knowledge of Scripture and Antiquity, give the justest Ground to expect, that your Lordships will judge nothing to be erroneous or false, but what really and plainly is so.

June 26th, 1744.

The foregoing Paper was (as I am informed) presented to some of my Lords the Bishops; but (for Reasons not needful here to be mentioned) was not laid before the House.

After This, there appearing, in almost the whole Upper House, a great Disposition to prevent Dissensions and Divisions, by coming to a Temper in this matter; Dr Clarke (it seems) was prevailed upon to lay before them the following Paper.

N^o 6.

A

PAPER

Laid by Dr. CLARKE

Before the

BISHOPS,

July 2d. 1714.

1. **M**^Y Opinion is, That the Son of God was eternally begotten by the eternal Incomprehensible Power and Will of the Father; and that the Holy Spirit was likewise eternally derived from the Father, by or through the Son, according to the eter-

eternal Incomprehensible Power and Will of the Father.

2. *Before my Book, Intitul'd, The Scripture-Doctrine &c. was Publish'd, I did indeed Preach two or three Sermons upon this Subject; but since the Book was Publish'd, I have never Preached upon this Subject: And (because I think it not fair to propose particular Opinions, where there is not Liberty of Answering,) I am willing to promise (as indeed I intended) not to preach any more upon This Subject.*

3. *I do not Intend to write any more concerning the Doctrine of the Trinity. But if I shall fail herein, and write any thing hereafter, upon this Subject, contrary to the Doctrine of the Church of England, I do hereby willingly submit my self to any such Censure, as my Superiors shall think fit to pass upon me.*

4. *And*

4. *And whereas it has been confidently reported, That the Athanasian Creed, and the 3d and 4th Petitions in the Litany, have been omitted in my Church by my Direction, I do hereby declare, That the 3d and 4th Petitions in the Litany have never been omitted at all, as far as I know; and that the Athanasian Creed was never omitted at Eleven a Clock Prayers, but at Early Prayers only, for brevity sake, at the discretion of the Curate, and not by my Appointment.*

5. *As to my Private Conversation, I am not conscious to my self, that I have given any just Occasion for those Reports which have been spread concerning me, with relation to this Controversy.*

I am sorry that what I sincerely intended for the Honour and Glory of God, and so to Explain this great Mystery, as to avoid the Heresies in Both Extreams, should have given any Offence to this Synod,

Synod, and particularly to my Lords
the Bishops. I hope my Behaviour for
the time to come, with relation hereunto,
will be such, as to prevent any future
Complaints against me.



A

LETTER

TO

Dr C L A R K E,

Occasioned by the fore-going
P A P E R.

*To the Reverend Dr Clarke, Rector of
St James's Westminster.*

Reverend Sir,

THE Paper you was pleased to deliver in to the Bishops and have since published, has occasioned a real and sensible Grief to my self, as well as the rest of your Friends hereabouts.

abouts. Not that we think it contains (what your Enemies would have it thought) a real *Retraction* of any thing you had before said; but because it is so very like a Retraction, and yet is not such; and seems to be penn'd with a plain Intention only to ward off Persecution. Besides, you had hitherto discreetly avoided those modern Terms, *eternally begotten*, and *eternal Generation*, upon account of their ambiguous Meaning: Whereas in This Paper you express your Belief of them in an unlimited Sense; as if you thought the Word *Eternal* signified the same thing in the *highest Sense*, when apply'd to the Generation of the Son and Procession of the *Holy Ghost*, as when apply'd to the *Power* and *Will* of the Father. If so, the whole Cause would be given up. For tho' the Generation of the *Son* and Procession of the *Holy Ghost* may in a sense be said to be *eternal*, as they were *αἰώνιος* and *αἰώνιος*; yet what

is

is this to the absolute Eternity of a Self-existent Being? *Novatian's* Expression is very remarkable: *Pater illum præcedit ; quod necesse est prior sit, quia Pater sit ; Quoniam antecedit necesse est eum qui habet Originem, ille qui Originem nescit.* In the *highest* and most proper Sense of the Words, *eternal Generation* implies a manifest Contradiction. To say something that has a *double Entendre* to stop the Rage of Persecution, and to please the Orthodox, how natural is it to make use of that Method ? But whether That be not corrupt Nature, I am loath to say ; because I know not my own Frailty, and indeed none of us know our own Strength and Courage till we come to be try'd.

I am not able to think what I could say or do for so valuable a Thing as the *Peace of the Church*, which certainly is greatly to be regarded : But there is a *false* Notion of Peace, which would have effectually put a Stop to

the *REFORMATION*, had the Cry of it been then regarded. Good Sir, Suppose the Report had been true, that you had directed or conniv'd at the Omission of *Athanasius's Creed*, it had been no way to your Disreputation; for then you had acted but agreeable to your Principles: For I could tell you of Many many others besides my self, that would not for all the World have it thought, that they *liked* that Creed, tho' they have never express'd their dislike in Print.

Pardon me, Sir, that I am thus free with you; Did not your Learning and Vertues render you so exceedingly valuable to me, I should not take so much pains as I do to clear your Reputation. And the Freedom I use, is chiefly with this View; That you will please to let me have the Favour of something under your Hand, that may be a better Apology than any I can at present think of. For I will
suppose

suppose that you are yet That Good and Great Man I always took you to be. And tho' you *seem* to me to have weakned your *Scripture-Doctrines*; yet I cannot forbear telling you, 'Tis what I would not willingly part with for half the *Vatican*.

We hear of a *Second Paper* you delivered to the Bishop of *London*, more *Explanatory* of your Sentiments and Conduct than the first; A sight of which would be *acceptable* to Us. I shall give you no further Trouble at present. Only I hope you will do me the Justice to believe that

I am, Rev. Sir,

Your most affectionate Brother

and humble Servant.

N^o 8.

Part of a

LETTER

From Dr CLARKE

In Answer to the fore-going.

—**M***Y* Intention in the first Paragraph of the Paper you are so much disturbed at, was not to assert any thing different from what I had before written; but only to show, that I did not in any of my Books teach (as had by Many been industriously reported) the Doctrine of Arius, [viz. that the Son of God was a Creature, made out of nothing, just before the Beginning of This World;] but that he was begotten eternally, that is, without

out any limitation of Time, [ἀχρόνως, πρὸ χρόνου ἀειδαίμων, προαιωνίως, πρὸ πάντων αἰώνων,] in the incomprehensible Duration of the Father's Eternity : Not by absolute Necessity of Nature, (which infers Self-existence and Independency,) but by the Power and by the Will of the Father : So that the Father alone is, and is to be Honoured as being, the Supreme Original and Lord of All, Himself without Original. See Scripture-doctrine, pag. 431 ; Reply to Mr Nelson, pag. 113 ; and Answer to the Author of some Considerations, pag. 226, 227.

And the like is to be understood respectively, concerning the Holy Spirit.

Wherefore if any Writer in this Controversy, shall at any time from the word Eternal, infer (as you seem to fear) unoriginate, necessary, or independent Existence ; I did then and do still declare, that, in That sense, I think the word can only be applied to the Father.

The

The Intention of the 2d Paragraph, was not to signify that I would, in my Preaching, explain Scripture otherwise than I had formerly done; but that having already sufficiently expressed my Opinion in my Writings, I was willing for the future to refer to Those Writings in matters abstract and controversial, and confine my Preaching to the parts that immediately relate to Practise.

In the 3d Paragraph, (as I then declared) I did not oblige my self, never to write any more upon This Subject; but only expressed my Intention (as I had before done at the Conclusion of my Answer to the Author of Some Considerations &c.) to acquiesce in what I had already written, as containing a sufficient Explication of my Opinion, unless any new Adversary should give Occasion for further Controversy: In which case, what should hereafter be published, I was willing to leave to the Judgment of

of my Superiours, whether it deserved Censure or no.

In the 4th Paragraph, I did not mean to give any occasion of judging, that I had at all altered the Opinion I had expressed in my Scripture-Doctrine, pag. 454---461, concerning the Litany; and pag. 446---454, concerning the Athanasian Creed: (Of which, the Great and Pious Arch-Bishop Tillotson, in a Letter dated at Lambeth, October 23, 1694, thus speaks; "The Account given of Athanasius's Creed, seems "to Me [saith he] no wise satisfactory; I wish we were well rid of it:) But some of my Lords the Bishops having received Information of a Fact which was wholly False, I did not think it reasonable to suffer my self to lie under any Prejudice upon Account of a matter altogether without Ground.

The 5th and last Paragraph was occasioned by an unjust Report industriously
 II *spread,*

spread, that I had in private Conversation spoken things, with relation to this Controversy, tending to diminish the Honour of Christian Religion: For which Report, you will easily believe, there never was given the least Ground.—

After the Paper which was the Occasion of the two foregoing Letters, had been laid before the Upper-House; Dr. Clarke, it seems, being apprehensive, that if it should be published *separately*, (as has since happen'd,) without any true Account of the preceding and following Circumstances, it might be liable to be misunderstood in some Particulars; caused the following *Explanation* to be presented to the Right Reverend the Lord Bishop of London, the next time the Upper-House met.

N^o 9.

A

PAPER,

Delivered to the
Bishop of *London*.

July 5th, 1714.

May it please your Lordships.

WHereas the Paper laid before your Lordships on *Friday* last, was, through Haste and want of Time, not drawn up with sufficient Exactness; some things therein being not so fully exprest as they might have been; and others exprest in such a manner as may be liable to be misunderstood, as not explaining with

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sufficient

sufficient Clearness and Distinctness my whole Thoughts to your Lordships upon the Subject therein contained: And whereas, if my present Silence in any part of it, should be misunderstood, I may hereafter be thought not to have fully and completely opened myself to your Lordships: I humbly and with all Submission beg leave to take this immediate Opportunity of representing to your Lordships, that I think myself indispensably obliged in Conscience, to lay before your Lordships the following *Explanations* of the aforesaid Paper.

Viz.

That whereas I declared in That Paper my Opinion to be, that *the Son was eternally begotten, by the eternal incomprehensible Power and Will of the Father; And that the Holy Spirit, &c.* I did not mean thereby to Retract any thing I had written; but to declare that

that

that the Opinion set forth at large in the Book Intitul'd, *The Scripture-Doctrines of the Trinity*, and in the *Defenses of it*; is, that *the Son was eternally begotten, by the eternal incomprehensible Power and Will &c.* Which words, [*the eternal incomprehensible Power and Will of the Father,*] I desire may be so understood, as to signify that *God the Father Alone* is, and is to be honoured as being, *ἀπαρχὴς* and *ἀρχαίτης*, the Original of All, Himself without Original.

And whereas I declared I did not *Intend to write any more concerning the Doctrine of the Trinity: But if I should fail herein, and write any thing hereafter, &c.* I desire it may be so understood, as not to preclude my self in point of Conscience from a Liberty of making any inoffensive Corrections in my former Books, if they shall come to another Edition: or from *vindicating* myself from any Misrepresentations or Aspersions, which may possibly hereafter be cast upon me on the occasion

of This Controversy ; But only to signify, that I have no *present intention* of writing any New Book ; and that, if hereafter I shall at any time write any thing which your Lordships shall judge worthy of Censure, I shall readily submit to such Censure.



THE

N^o 10.

*The RESOLUTION of
the Upper-House, (after the
Delivery of the fore-going Ex-
planation to the Bishop of
London.) July 5. 1714.*

WE having received a Paper sub-
scribed by Dr *Clarke*, con-
taining a Declaration of his Opinion
concerning the eternity of the Son
and Holy Spirit, together with an
Account of his Conduct for the time
past, and Intentions for the time to
come ; which Paper we have ordered
to be entred in the Acts of this House,
and to be communicated to the
Lower House, do think fit to proceed
no farther upon the Extract laid be-
fore us by the Lower House.

THE

N^o 11.

The RESOLUTION *of*
the Lower-House *of* Convo-
 cation. *July* 7.

R *Esolved*, That it is the Opinion of this House, that the Paper subscribed by Dr *Clarke*, and communicated by the Bishops to the Lower-House on the 5th Instant, doth not contain in it any Recantation of the Heretical Assertions, and other offensive Passages, complained of by this House in their Representation, and afterwards produced in their Extract out of the Books published by that Author; nor doth give such Satisfaction for the great Scandal occasioned by the said Books, as ought to put a stop to any further Examination and Censure thereof.

F I N I S.

